THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—ISAIAH 24: 4, 5.

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A LETTER FROM MEXICO.

[THE following is a personal communication from President Anthony W. Ivins of the Juarez stake of Zion, which includes all the Latter-day Saint colonies in Mexico. Though not written for publication it will be of much interest to the readers of the STAR]

Colonia Juarez, Chihuahua,
Mexico, April 30, 1902.

APOSTLE FRANCIS M. LYMAN,

Dear Brother Lyman,

I went to the city of Mexico in February, and upon my return in March found your letter of January 11th there as well as many others which had accumulated during my absence. I need not tell you how pleased I was to hear direct from you. I knew of your movements in a general way through the papers and my correspondence with others of the brethren, but that was not like getting a letter direct. I have often wished for a line from you, and should have bothered you not a little with my troubles had it not been that I knew how busy you were. So I got along the best I could with the help of the Lord, and I can bear testimony that He does help those who put their trust in Him.

You will remember that you brought me to Mexico in the winter of 1895; it will be seven years next December. I have found plenty of work to keep me busy since that time, and every year brings additional burdens, so that like you I see very little time for rest. Still there is a variety of labor, and this makes the work less irksome than it would otherwise be.

In 1896 we had five organized wards in the stake, with a total population of

2,108 souls. At present we have eight wards, with a total population of 3,512 souls. In 1896 we paid $17,703.68, Mexican money, tithing. In 1901 we paid $49,306.78, an increase of nearly 300 per cent. Our average last year was $14.02 for every soul in the stake, and $77.88 for each tithe-payer. Without going into detail these figures will give you an idea of our condition. We have made some progress both as to population and material prosperity, and yet we have had no such boom as Canada and the Big Horn country have had. In fact, our effort has been rather to discourage people from coming here, instead of trying to promote immigration. We find that by such a policy we get a more desirable class of colonists, and they come about as fast as we can take care of them, for our resources are very limited. In fact, it is nothing short of a miracle to me how the people manage to pay such a tithing, when one considers their condition.

New wards have been organized since I came here at Garcia and Chuichupa on the mountain, and at Batapito in Sonora. The latter is called Colonia Morelos, and Brother Orson P. Brown has been appointed Bishop. We have the elements there to make a prosperous settlement, but it will take a great deal of work to clear off the mesquit and get the land in condition to be cultivated. Once done, however, and you have a farm for all time to come. The land is very productive and lasts for a lifetime without fertilizing. This tract is twenty miles below Colonia Oaxaca on the Bavispe river.

The people of Oaxaca are gradually paying for their land, and we will, in time, get back all of the money we paid for it. We have been successful at last in securing the tract of land, about 70,000 acres, upon which Colonia Dublan is located. I met the owner, a gentleman who lives in Cleveland, Ohio, converted him to the fact that we were entitled to the land; and he let me have it on terms which I dictated myself and which are favorable to us. This, with the land at the Colonia Morelos, gives us about all we need for the time being. If we devote our efforts to the development of what we have it will occupy us for some time to come.

We are having a very dry season, not having had a rain since last October. As a result the range is very dry, and cattle are suffering, while water for irrigation is getting scarce. The mountain colonies are suffering most. They have not water to irrigate with, and for lack of rain are in bad straits. We have appointed next Sunday as a day of fasting and prayer for rain, and believe that the Lord will hear us and send rain to save our cattle and crops. We have a very good prospect for fruit, the second year since I have been here that the frost has not taken the crop. In Juarez we are fairly well supplied with water for irrigation, and I think the colonies in Sonora have sufficient, so that they will not suffer; but at Dublan, Diaz and the mountain colonies the supply is very limited.

Our relations with our neighbors, as well as with the government, is of the most harmonious character, the President being very friendly and much interested in what we are doing. We have a new Minister of Colonization, who seemed to be a little prejudiced when he assumed his new duties; but after meeting him a few times and getting acquainted, he entirely changed his policy and is now friendly, and for all this we feel grateful.

Our Stake Academy has developed wonderfully during the past few years.

One of the most discouraging things that I observed when we came to Mexico was the very poor educational facilities; and I can tell you the thought of bringing my children here under such circumstances was not pleasing. We now have about three hundred pupils in the Academy, with ten teachers, all in the same building. They give a three years' course to those who have completed the eighth grade. The district schools in the states go no farther than our eighth grade. Brother Guy C. Wilson, our principal, is a very fine man and an unusually competent teacher. The school is maintained by a voluntary income tax, paid by the people of Colonia Juarez, and is made free to all students in the stake. The other colonies, however, contribute nothing toward paying the expense. They all have their own schools to support, so we have not felt like asking them to help with the Academy. The Church renders us some assistance every year, and this is a great help; in fact, we could not meet the expense if this were not the case.

Brother Eyring's death is a great loss to us. He went to Mexico last June with Brother John Henry Smith, Brother Tenney and myself, and while there contracted the dysentery, which is very common among foreigners. Notwithstanding the efforts he made to check it, he got no better. He was not confined to the house, and went on with his work. I advised him to quit work and go away, where he could rest and recuperate; but he kept on with his business as long as he could walk to the office, and then had his books taken home. He worked there until a complete collapse occurred and he died. This was in March, eight months after he was taken sick. We shall miss him in the Spanish department more than in any other. We have not another man in the colonies that can take his place in that respect.

Brother Ammon M. Tenney went to Mexico, as I have said, with us in June last. While in Mexico on my previous visits I met numbers of our old converts, who had been left for ten years or more without any attention whatever, and without exception found them anxious that we return to the field which had been so long neglected. I could not feel justified in the course we had taken with these people. It seems to me that if we convert people to the truth of the Gospel and admit them into the Church we ought to take care of them afterward, that is to say, give them all of the protection and care in our power to keep them in the path of rectitude and teach them the principles that we know will lead them back into the presence of our Father.

I rather shrank from the responsibility of reopening the work in Mexico, for I know what an undertaking it is to do anything with these people. The situation was laid before the Presidency, and they authorized us to begin operations in the City of Mexico and the immediate vicinity. This we did. Brother John Henry Smith went down and installed Elder Tenney, who has been laboring now since last June. He has baptized about one hundred and fifty people, besides getting the old converts together, and reports the prospect favorable to the extension of the work. While I was at Salt Lake the names of three young men were selected to go and join him next month. They are James Jacobson of Colonia Diaz, Samuel Lake of Dublan, and Alonzo Taylor of Juarez. We expect good results, for everything indicates that the people are ready for the Gospel as soon as we are ready to carry it to them. I greatly enjoyed my last visit to them, and was surprised at the thorough understand-

ing both men and women seemed to have of the doctrines and principles of the plan of redemption.

My son Antoine is at the City of Mexico attending school. He finished the course here in the Academy, and is now taking a course in Mexican law. One of Brother John C. Naegle's sons is there taking a commercial course and Brother H. S. Harris is about finishing a legal course which he has been engaged on ever since I came down here. Antoine does not like it much. It is very annoying to be subject to the careless and indifferent way in which everything is done in this country, but he is willing to remain as long as may be necessary to do the work properly. He is a very bright boy, and I have great hope that he will acquire the language thoroughly and be of service to us when he has completed his study. This will take him at least four years.

I am going to keep this letter a few days till I go to El Paso, where I can have finished some kodak pictures I have made, so that I can send you a picture of our home. There was not a tree or shrub on the block when I bought it, so you will know that all you see in the picture has been made since I came here. I have a nice young orchard, a vineyard and about a hundred rose trees growing, besides some other flowers and a good vegetable garden. I believe I have planted every tree on the place myself, so if it is a fact that "he who makes a tree to grow where there was none before is a benefactor," I have done a little toward benefiting somebody, even though I do not see the full fruits of my labor myself.

I love to work in the ground, to plant and cultivate and watch the development of the plants and see them mature and produce fruit. Who would have houses already builded, orchards already grown, or children that were born matured men and women? certainly no one who has ever enjoyed watching the development of a child or a plant, or the growth of a home as one brick is laid upon another. I love cows and horses, dogs and cats, anything that lives and breathes and is useful to man. I delight in propagating and developing the species, and I occupy my spare moments in such work. I never knew before how much pleasure there is in trying to produce something just a little better than anything you have ever had before, and it applies to everything from the vegetable to the animal creation.

If I go on in this strain you will accuse me of being sentimental. Well, I am, a little; I trust not too much. I tell you, Brother Lyman, if I had not something of this kind to think of and occupy me at odd times, I should get mighty lonesome.

I keep track of you as well as I can through the papers, and am always pleased to hear from you and know that as usual you are hard at work. I do not expect that you will ever retire to be at your ease. I do not want to be without something to do either, but do feel sometimes as though I should like, after a while, to be situated so that I could do some temple work, travel a little and preach the Gospel more than I have ever yet done. I have always desired to visit New Jersey and look up my relatives and ancestors, but have never had the opportunity to do so. I have just received a genealogical record of our family on one side, the Shreves, for a long way back, and am anxious to know more about the Ivins branch.

I must not start on another page or I shall tire you, so will say good-bye

and God bless you, and keep you till your labors are completed and then bring you safely home, where we shall all be happy to welcome you.

Your brother in Christ,

ANTHONY W. IVINS.

APOSTASY.

By Apostle Matthias F. Cowley.

(Concluded from page 351).

We learn from the twenty-fourth chapter of Isaiah that the effects of this ancient apostasy would be so universal as to cover all classes of society, affecting not only the religious and social circles, but the business transactions of the human family. In the second verse he says: "And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." By reading the fifth verse of the same chapter we learn that even the earth upon which we dwell is seriously effected. Isaiah says: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."

As a testimony to the fulfillment of this prophecy, thousands of people in the American Union are witnesses to the fact, that in many parts the land will not produce such prolific crops as it would several years ago, but is gradually growing weaker and losing its virtue. Many places once fruitful are now turned aside as too poor to cultivate, and are occupied by hedge grass, sassafras bushes and growths of small pine. Such is the rapid decline of the strength of the soil. I have been informed that in one state some of the people, desiring to learn why the soil was losing its virtue, took quantities of earth from different points and had it analyzed. The analysis revealed the fact that the soil had lost its salt and was therefore comparatively of but little worth, only to be trodden under the foot of man. This test of the soil in one section is a fair sample of the same condition of the land in many other places. These are the terrible effects, Isaiah informs us, of the inhabitants of the earth transgressing "the laws," changing "the ordinances," and breaking the "everlasting covenant."

Among other important features wherein the everlasting covenant has been broken is that pertaining to the marriage contract, which, agreeable to the laws of heaven, is binding through time and eternity, not recognizing death, which is said to be the "wages of sin," as having power to sever that which is joined together by the power and authority of God. The world is now following the pattern of the Sadducees (who denied the resurrection), and therefore pronounce the ceremony of marriage "until death do you part."

Another prophecy which vividly portrays the religious state of affairs in the last days is that contained in (II. Timothy iii: 1-6) as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false

accusers, incontinent, fierce, despisers of those that are good, traitors, heady high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

This is so plain that no one need to doubt its verification. It clearly sets forth the very evils that are now prevalent in all the civilized nations of the earth. While this statement of evils may apply to the world at large, it is evident that it was directed specially to a certain class of people—not to infidel nor atheist, nor yet to the heathen nations, which are unacquainted with the name of the Savior and with what is termed Christianity, but to those religious bodies which, as Paul declares, "have a form of godliness, but deny the power thereof." It plainly describes the situation of the Christian world at the present time, who, while they have various forms of worship, deny the gifts of vision, prophecy, healing, tongues and nearly all the manifestations of the power of the Lord, as enjoyed by the ancient Saints. In fine, they deny the Gospel, for that, says Paul, "is the power of God unto salvation." The Apostle, it appears, would not attribute to them even true forms of worship, for he says they have a "form of godliness." "From such," says Paul, "turn away."

If all would receive this admonition and "turn away" from these powerless forms, what would become of the churches that are now extant? With the foregoing positive predictions upon this subject, and the facts before us in verification of the same, we can testify that the words of Isaiah have been fulfilled, wherein he says: "Behold the darkness shall cover the earth and gross darkness the people;" and that nothing short of more revelation direct from heaven could place the present generation in possession of the everlasting Gospel.

Having shown that many of the ancients fell away from that Gospel; that the faithful remainder were warred against by the enemies of truth, and that the last of the Saints who held the Priesthood were overcome, leaving no successors to continue the works of the ministry; it is therefore made clear that the plan of salvation was taken away from the earth, that the results of the ancient apostasy were universal and have extended down without interruption to the present century.

The gloom that these serious events would cast upon the minds of the honest in heart who saw this sad picture unfolded to the gaze of the world, and which would effect their posterity in future generations, was greatly relieved when they beheld, while rapt in heavenly vision, angels from the mansions of glory descending to the earth with the Gospel message in all its purity and holiness, to deliver to the sons of men, causing the "poor among men to rejoice in the Holy One of Israel." The Apostle John, while in banishment upon the Isle of Patmos, said: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water." (Revelation, xiv: 6, 7.) There are thousands of honest-hearted people upon the earth who testify that the angel spoken of in the foregoing quotation visited Joseph Smith, the Prophet, and delivered to him the everlasting Gospel.

Scattered Israel is coming to a knowledge of the truth while the day spoken of by Jeremiah is dawning. "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah xvi: 19).

These predictions are being fulfilled and will be fulfilled to the very letter; and as the apostasy and its effects were universal, so will the restoration of the Gospel be universal, extending to every nation, kindred, tongue and people, until Satan shall be bound and the voice of "peace on earth and to men good will" shall be heard from the rivers to the ends of the earth; when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and when "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for all shall know Me, from the least of them unto the greatest."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

MR. W. H. INNIS of Salt Lake City, has invented an airship which he hopes will carry off the prize at the coming St. Louis Fair contest.

THE 32nd ward of Salt Lake stake was organized, May 18th, from the Brighton ward. This is the seventh ward organized from the original Brighton.

THE University of Utah won in the recent debate and track athletics over the University of Nevada teams. The events were contested in Salt Lake City.

IN a published interview recently, Dr. James E. Talmage states that he believes Utah to be free from danger of impending disaster by earthquakes or volcanoes.

AN informal reception was given by the First Presidency at the Bee-hive House, May 10th, to the employes of the Church offices in Salt Lake City. A very enjoyable afternoon and evening were spent.

A WONDERFUL lamb is reported to have been born in Idaho recently. It is normal in all respects except its tail, which is like that of a fish. The fact that the animal will not eat except when its tail is in water makes it a rather troublesome luxury.

THE valuable Paymaster group of claims near St. George, Utah, has changed hands. William B. Thompson, the Butte capitalist, being the purchaser. The development of these and other claims to be combined with them will cause considerable activity in Dixie.

MRS. ZINA PRATT BISHOP, wife of Captain F. M. Bishop, and daughter of the late Apostle Orson Pratt, died at her home near Salt Lake City, May 16, of heart and lung troubles. Deceased was an estimable woman, and her funeral, held at the Farmers' Ward meeting house, was one of the largest ever held there.

MAJOR RICHARD W. YOUNG, grandson of President Brigham Young, and whose service in the Philippines both as soldier and judge were of such high character, has been appointed by President Roosevelt as member of the board of visitors at the West Point Military Academy. The distinguished board has special responsibility this year on account of the extended improvements that the nation will probably make soon in the famous old school.

PROFESSOR RALPH V. CHAMBERLAIN of the Latter-day Saints' University, has received from Cornell University the Goldwin Smith fellowship in entomology. This entitles him to $500 a year and all the privileges of the eastern institution for two or three years. The honor was bestowed upon Professor Chamberlain, who is only twenty-three years old, on account of the high class of his original work. Just lately the Smithsonian Institution published his discovery and naming of a number of centipedes, before unknown to science.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 5, 1902.

EDITORIAL.

PEACE AT LAST.—The differences between Great Britain and the peoples of what were once the republics of Transvaal and Orange Free State are fortunately settled at last. Peace, and we trust an enduring peace, has been established. The action of the Boer leaders, assembled at Vereeniging in accepting the terms proposed by the British, was both wise and honorable. Friend and former foe are equally pleased that they did it unanimously. It would have been extremely unfortunate if after having been so united in war they could not have agreed in accepting peace.

Every war has its surprises either in the conduct or the conclusion of the strife. The Boers could hardly have expected any other outcome than the present, if left to themselves to struggle against a manifestly more powerful foe. They felt willing to take desperate chances, hoping, doubtless, for intervention by other nations in their behalf. The surprises of this conflict have been in the resistance made against the conquerors. When war was declared in October, 1899, the feeling very generally prevailed that after a short campaign the Afrikanders would sue for peace. The reverses of Colenso, Magersfontein and Stormberg brought this nation to a realization of the strength of the foe. The best military talent was dispatched to the front, and new troops were raised. The condition on the Continent was not reassuring. The Powers were interested observers of the struggle, and the hope that Great Britain would be crippled if not entirely defeated was entertained by many. The tide in the war changed with the beginning of Lord Roberts' operations, but it was not until the relief of Mafeking occurred in May, 1900, that this nation felt the same confidence as at first. Since then there have been reverses and victories on both sides. The Afrikanders with perfect knowledge of the country and divided usually into small mobile commands under daring leaders have done astonishing feats of arms, but they have been crushed by a methodical system of aggression carried on by a superior force.

The terms of peace are generous and statesmanlike. The Boers have lost their nationality, or better said, they have merged it into the greater nationality of the empire. They have surrendered their independence, but it cannot be said that they have lost their liberty. The accepted terms require that they give up all munitions of war and become subjects of the British Crown. All burghers that have been transported, or that are outside of the two colonies at present, will be brought back as soon as possible and will lose neither property nor civil rights. The Dutch language will be taught in the schools, if parents

of the attending children desire it, and will be used in the law courts where necessary. Arms may be borne by burghers after securing a license. Civil government will be substituted for the military rule as soon as possible, and measures will be taken to establish self-government. No special tax will be laid on the lands of the burghers to pay the war debt. Great Britain is to pay not only her own but all legitimate war debts of the Boers, to donate £3,000,000 to be distributed for restocking their farms, rebuilding homes, buying machinery, etc.,and will loan them as much more as is necessary for the first two years without interest and after that at three per cent.

If the Boers overcome the bitterness of the past, if that wonderful influence, loyality, creeps into their hearts, and they can manifest the same devotion to the empire that they have shown to their lost cause, the future is bright for them. Whether there was complete or no justification for the war in the beginning, Great Britain has in its conclusion gone more than half way to make the subdued peoples feel that they are no more strangers and foreigners but fellow-citizens of the empire.

J. J. C.

Even in matters religious the spirit of trust-forming seems to have entered. Down in one of the Southern States recently, the clergymen tried to induce the legislature to make it a misdemeanor to preach without a salary. They wished to shut out competition and keep up the price of their article. Fortunately for the consumers the measure did not pass, and our Elders, having freely received, can continue freely to give without breaking a state law and becoming felons.

The fine hall, owned by the Church, in Christiania, Norway, has been temporarily vacated on account of the building's sinking several inches at one end. Although not condemned by the city authorities it was considered possibly unsafe by President Skanchy on his recent visit to Norway, and will be repaired. Meetings will be held in the meantime in another hall. The house in Christiania, a large three-story building, was for many years the only real estate owned by the Church in Europe. With its seating capacity of over four hundred persons it has been one of the potent means of making Christiania the best branch in the European mission.

We were delighted to see among the last missionaries that arrived the ruddy countenance and snow-white hairs of one of the leaders and veterans of the Church, Christian D. Fjeldsted. It was unexpected to see President Fjeldsted in Europe at this time as it is less than a year since he sailed for home after fulfilling a special mission to Scandinavia. He explained, however, in his charming dialect, that whenever the authorities called him he was ready to go on missions, although now over seventy-three years old. He added that he believed he stood the journey as well as anyone. President Fjeldsted will stay in Scandinavia until the dedication of the Copenhagen hall and possibly some time longer.

Recently the Elders in several cities of Germany became *personae non gratae* and were compelled to leave or suffer fines and imprisonment. This

was due to a conference of ministers, who met to consider the "Mormon" question and without doubt came to no favorable conclusion regarding our work. It is gratifying to know, however, that where the Elders and their work are known and understood as at Berlin, for example, the civil authorities look upon them as good members of the community and have nothing against them. This would be the case everywhere if the pastors would cease their efforts to stem the advance of the Gospel, but teach what they believe to be the truth and cease using the prison cell as an argument in their favor.

ARRIVALS.—The following missionaries arrived in Liverpool May 29, 1902, per s.s. *Commonwealth*, to labor in Europe: For the British mission—Margaret Vilate Elliott, Provo; Percy George Matthews, Evanston, Wyoming; William R. Telford, West Weber; Samuel Hunt, Millville; Hugh C. Watson and Thomas A. Condie, Salt Lake City. For the Scandinavian mission—Christian D. Fjeldsted, Logan; Andrew Jenson, Salt Lake City; Hans O. Young, Park City. For the German mission—George R. H. Smith and Stephen S. Buckwalter, Salt Lake City; Conrad Stutznegger, Manti. For the Swiss mission—Joseph E. Schiers, Manti.

In the same company were the following visitors to Europe. They come mainly for genealogical work: John Gallacher, Miss Maud Gallacher, Miss Minnie Gallacher, Mrs. Sarah Everard, Mrs. Mary Schettler, Quince Schettler, Mrs. E. C. Ward, Salt Lake City; James Rennie, Mrs. E. H. Rennie, Jos. S. Stone, Seth J. B. Stone, Elizabeth B. Stone, Ogden.

APPOINTMENTS.—The missionaries for Great Britain were assigned to the following conferences: Percy George Matthews, Bristol; Margaret Vilate Elliott, London; William R. Telford, Manchester; Samuel Hunt, Liverpool; Hugh C. Watson, Grimsby; Thomas A. Condie, Newcastle.

Elder Levi E. Young has been appointed president of the Swiss mission to fill the vacancy caused by the release of Elder David L. McDonald.

RELEASE.—President David L. McDonald of the Swiss Mission has been honorably released to return home. He has been in the mission field over thirty-three months.

DEPARTURES.—The following Elders are listed to sail from Liverpool to-day per s.s. *Commonwealth*: John E. Heppler, William W. Seegmiller, Walter J. Kerr, George Hickenlooper, Oliver Christiansen and Henry J. Goebel.

THE Welsh semi-annual conference of the Church of Jesus Christ of Latter-day Saints, will be held at Cardiff, Sunday, June 15, 1902. Meetings are arranged as follows: 10:30 a.m. at the Mission house, 188 Cathay's terrace; 2:30 and 6:30 p.m. at St. John's lecture hall, St. John's square. All are invited to attend.

THE BIRMINGHAM CONFERENCE.

THE Birmingham conference of the Church of Jesus Christ of Latter-day Saints convened at the Wretham Road Assembly Rooms, Handsworth, Bir-

mingham, June 1, 1902, President Arthur N. Taylor presiding. There were present, President Francis M. Lyman of the European mission; Elder Joseph Eckersley of the Liverpool office; Elders David Athay, London; Joseph H. Cutler, Nottingham; John E. Lunt, David J. Brown, Charles M. Stayner, Le Roy Brough, George W. Spokes, George H. Sperry, Stephen A. Newman, Samuel C. Howard, Albert D. Ford, Walter J. Kelly, William H. Smith, George Marshall, Jr., Francis M. Cox, Thomas H. Lewis, William D. Roberts and George Payne, Birmingham conference.

Services commenced at 10:30 a.m., and after singing and prayer the sacrament was administered by Elders Brown and Ford. President Taylor welcomed all the Saints and friends, and said he was pleased to report the conference in a prosperous condition. The Elders in all the districts have many sincere friends who are investigating the Gospel. Twenty-six new members have been added to the fold since last conference. The statistical report for the past six months was read and the Elders assigned to their respective fields of labor. The general and local authorities of the Church were sustained.

Elder Athay was called upon, and he explained how the Elders are called into the ministry. He advocated the preaching of the first principles of the Gospel. Elder Cutler followed, speaking of the unity that existed throughout the Church. President Lyman occupied the remainder of the time, and referred first to the sacrament and said it was one of the most sacred of ordinances, and should be regarded with due solemnity. So sacred was it that persons having enmity or ill feelings are not worthy to partake of it. If they do it unworthily they will be judged. He gave beautiful advice to the Saints and showed how necessary it was for them to suffer persecution when they separated themselves from the world, because the world will love its own.

At the afternoon meeting beginning at 2:30, Elder Howard spoke of the responsibility resting on any person preaching the sacred Gospel of Christ. He realized that should he preach any other Gospel he would stand accursed. He spoke briefly on salvation. Elder Sperry proved that these are the last days by the fulfillment of the ancient prophecies, and bore testimony to the restoration of the Gospel. Elder Brown referred to the people getting tired of the first principles, but he testified that faith, repentance, baptism and the Holy Ghost should be preached until everybody obeyed them. Elder Brough proved the error that salvation comes by faith alone, showing that the commandments of Christ had been given to be obeyed. He said the Latter-day Saints believed in teaching and obeying the doctrine of Christ. Elder Newman gave a brief history of the Gospel, showing that it has been the same in all dispensations. Elder Roberts said he had had the privilege of beholding the Prophet Joseph Smith. Related some interesting incidents connected with Church history, and bore a fervent testimony to the divinity of Joseph Smith's mission.

At the evening meeting, beginning at 6:30, Elder Eckersley was the first speaker. He showed that there had been a departure from the faith since the Apostles fell asleep. Going into history he referred to men who in different ages had become dissatisfied with the man-made religions. He cited Luther, Calvin, Wesley and other great reformers. Testified that the Gospel had been restored for the purpose of preparing a people to meet the Savior when He

comes in glory. Said there was but one straight way, and that was to follow the example of the Savior. President Lyman occupied the remainder of the time. He referred to the numerous denominations and variety of beliefs extant in Christendom. Said there was only one way acknowledged by God, and it matters not how sincere one may be in false doctrine, it would not bring salvation. In proof of this he cited the sincerity of Saul in persecuting the Saints. He said the Latter-day Saints were persecuted for truth and not error. "If we were law-breakers we would be handled by the law and fill the prisons, but the Latter-day Saints live above the law." He bore a powerful testimony to the restoration of the Gospel, and with apostolic authority called all to repent.

On Monday, at 9:30 a.m., a Priesthood meeting was held at the conference house, 230 Albert road, Handsworth, at which the Elders gave in their reports and received valuable counsel and instructions from President Lyman.

On Saturday, May 31, a local Priesthood meeting was held in the Hockley chapel, when President Lyman met with the local brethren, and was pleased with their labors and encouraged them in the good work they were performing. He explained in a forcible manner the necessity of their magnifying their calling.

JOHN E. LUNT, Clerk of Conference.

BRIGHAM YOUNG.

THE first day of the present month was of importance to Latter-day Saints, and in a certain sense to all men, being the hundred and first anniversary of the birth of Brigham Young, Apostle, pioneer and statesman. Few men have been called by the Lord to such an important work as his, and few could have done it without an entire remodeling of character. His life began in the days when his nation was young and just awakening to its greatness. His father had fought in the war for freedom, and he was born in the favored condition of not needing to shed blood for liberty, but with his nature by association and inheritance kindled with love for it. He was favored also in being poor; for poverty taught him how to bear hardship, and gave him an ambition to support himself. He learned useful trades, and his practical judgment was educated. His parents were zealous Methodists, and more important than that, were pious and moral, and they trained their children carefully.

When Brigham Young heard the Gospel as revealed to Joseph Smith, he was most earnest in seeking to know of its truth. He read the Book of Mormon and took a long journey in the depth of winter to visit a branch of the Church and learn more. After he had been baptized, April 14th, 1832, and, as he says, before his clothes were dry on his back, had been ordained an Elder in the Church, he began tireless missionary labors to bring the truth to others. A few months after joining the Church, he left his home at Mendon, New York, and visited the Prophet Joseph at Kirtland, Ohio. Going and returning he preached the Gospel. In the presence of the Prophet the gift of tongues came upon Brigham, as it had done at other times, and the gift of in-

terpretation upon Joseph. The Prophet had never heard the gift before, and he said afterward that the language was that divine tongue used by our first parents. The two great men recognized each other here. Brigham received a testimony that never died of the divinity of the Prophet's mission, and Joseph declared that Brigham would yet preside over the Church.

Having friends in Canada, Brigham Young felt it a duty to bring the glad tidings to them. As soon as he returned from Kirtland he set out on foot with his brother and traveled four hundred miles through mud and snow, sometimes over dangerously weak ice, to Upper Canada. Their testimony was accepted and they baptized forty-five souls. Brigham had been home little more than a month when he again journeyed on foot to Canada. His strong spirituality combined with wonderful energy and a well balanced, thoughtful mind made him an ideal missionary. He was the superior of the men he met, if not in education—for his school-days were only eleven, less than two weeks—yet in conception and power. Men seldom ridiculed Brigham Young. His enemies hated him to the extent of seeking his life at times, but they never considered him an object of laughter.

Advised by the Prophet, Brigham moved to Kirtland in the latter part of 1833, and later took part in that trying march of Zion's Camp. He never complained at its issue nor against Joseph for undertaking it, but when the Camp was disbanded he returned to Kirtland having traveled 2,000 miles on foot in a little over three months. This was in the summer of 1834, and February 14, 1835, when the first Council of Twelve Apostles in this dispensation was formed, Brigham Young was chosen one of them. His choice was providential. There was work for such a man, work of a practical nature in the building of the temple and organization of the people, and work more important than this. Many leading men in the Church yielded to the spirit of speculation that was surging over the United States in the years '36 and '37. Disobedience and apostasy followed and as Brigham himself says, "This was a crisis when earth and hell seemed leagued to overthrow the Prophet and Church of God. The knees of many of the strongest men in the Church faltered." It was for work in defense of the Prophet and in preserving the integrity of the Church that Brigham Young was needed.

It required physical as well as moral courage to do one's duty under these conditions. He faced the enemies of the Prophet, who were taking counsel to depose Joseph, and told them boldly that they could not destroy the appointment of the Prophet of God, and if they persisted they would sink themselves to hell. One of those present writhed in his chair and muttered, "How can I keep my hands off that man?" Brigham replied that he might lay them on if he thought it would give him any relief. As time passed the feeling became more intense, numbers of the Twelve were disfellowshipped, and because Brigham Young declared that he knew by the testimony of the Holy Ghost that Joseph was, as he had been, a true Prophet, his enemies sought his life. He saved himself by leaving Kirtland and joining the Saints in Missouri.

This state was in those days the frontier of the nation, and in its population was a strong element of ruthless adventurers and villains. Brigham lived one troubled year there, and during that time he witnessed the awful sufferings of the Saints. The people were driven from their houses, which at times were

fired before their eyes. Cattle and swine were shot and left to rot in the streets. The men were insulted, beaten and sometimes killed. Brutes wearing the state uniform attempted to ravish the women, sometimes even in sight of their husbands and fathers; and where help was not at hand the innocent ones suffered, in some cases even unto death. The Saints were compelled to flee to save themselves from extermination. Brigham Young, separated from Joseph and many of the other brethren, who were in prison, did his duty as president of the Twelve Apostles to inspire the Saints with courage and lead them eastward over the frozen plains to Illinois. Like ministering angels he and the other faithful men went back time after time to rescue the poor and suffering. But before leaving Missouri for good, Brigham led those of the Twelve who could be gathered, back to Far West, and early in the morning of April 26, 1839, held conference with them on the temple site of that city. By the courage of these men the revelation of the Lord through Joseph was fulfilled, and the enemies of the Church put to shame, for they said they would kill any "Mormon" Apostle who dared show himself in Far West on the date named in the revelation.

After its flight to Illinois the Church settled at the site of Nauvoo on the Mississippi river. The swamps were full of malaria, and Brigham Young with many others were stricken down. There was little time, however, to be sick. September 18, 1839, he rose from his bed and leaving his wife ill and a babe only ten days old set out in company with Heber C. Kimball, without purse and scrip, on a mission to Great Britain. He had to be assisted to the boat, being unable to walk alone. Nearly seven months after leaving Nauvoo, Brigham, with four of the other Apostles, reached Liverpool--two had arrived earlier—and after ordaining Willard Richards to the Apostleship they began that wonderful work that resulted within two years in the conversion of thousands of England's sturdiest sons and daughters. Under Brigham's direction, he being president of the mission, the MILLENNIAL STAR began publication with Parley P. Pratt as its first editor, and a shipping agency was established; for the spirit of gathering had come upon the Saints of Europe as it had come on those of the United States and Canada.

Nearly two years after leaving home in such a wretched condition the Apostles returned to Nauvoo to find it a prosperous city, where the Saints were gathered and were living in peace, protected by a militia of their own and laboring upon a temple, the corner stones of which had been laid on that significant day, the sixth of April, of the same year. Brigham Young began with the same intensity as had characterized him during the nine-and-a-half years he had been in the Church to labor for its welfare. For the next three years he was at the Prophet's side, and though neither fully realized it, he was being prepared for the great work that he would soon have to do. The Prophet conferred on him and the other Apostles all the keys that he himself held, and he taught them their place in the Church. Brigham was in frequent council with Joseph, and was connected intimately with the development of the growing community on the banks of the Mississippi river.

Shortly before the Prophet's death most of the Apostles were sent out to the states on missions, and they were absent when the terrible martyrdom occurred. If human agency could have saved the life of those two pure men,

it seems now as though Brigham Young's presence in Nauvoo would have accomplished it. He declared afterward that if the Twelve had been home Joseph should never have been given up. On learning of the murder the Apostles came back to Nauvoo, and were surprised to find plotters there who would raise themselves up as leaders of the people. Sidney Rigdon, who for some years had been disaffected and absent from the body of the Church, was now among the Saints seeking to draw them to him. He wished to be appointed guardian of the Church and spokesman to the dead Prophet. Sydney had appointed a meeting of all the Saints to consider his claims. Two days before the meeting occurred Brigham and five of the other Apostles arrived, and the Saints were overjoyed to see among them leaders, whom they knew to be faithful.

The Saints had gone through many hard experiences where their integrity had been proved to the depths, but as long as the Prophet lived they felt that all was well with the work. Now, besides the dangers of mob violence, they knew not where to look for an inspired leader. On Thursday, August 8th, 1844, one of the most critical days in the history of the Church, a special meeting was held, according to Sydney Rigdon's arrangement and he tried to win the Saints to him by a speech, full of vanity and bombast. In spite of his natural eloquence he utterly failed to make the deep impression of certainty in the hearts of the Saints that is necessary when they sustain any man as a leader on earth of the work of God. On the afternoon of the same day the Apostles laid forth to the Saints the law of the Gospel regarding leadership. President Young was the chief spokesman. As he stood speaking earnestly, humbly, filled with the Spirit of the Lord, a sudden change came over him. The Saints saw before them the image of the martyred Prophet, and heard his voice. This testimony combined with the clear position set forth assured the Saints. From this time on they knew where to look for guidance. One Prophet was gone but another was in their midst.

[TO BE CONTINUED].

MENACING TO HEALTH.—A magazine in support of physical culture gives the following catalogue of "curses" that rest heavily upon the present age:

"The corset curse that weakens womanhood; the curse of sexual ignorance that degrades humanity beneath the level of brutehood; the curse of muscular inactivity that causes many to droop and wither before their time; the curse of overeating that gives pain to so many and puts fees into the pockets of doctors; the alcohol curse that robs so many men of reason and all the qualities of manhood; and tobacco—vehicle of the great demon Nicotine, who has his shrines so thick along every city thoroughfare, its leaves spreading over so many thousands of fertile acres, more baneful than the cursed poppy that brings the languorous sleep more awful than death."

It has become the fashion to look for microbes as the cause for every possible ailment, and to search for the weapons by which the microbes may be slain. Great and wonderful are the achievements in this field of research. But let it not be forgotten that where life is made to conform to the laws of nature, microbes will not be very dangerous. Were more attention paid to rational clothing and nourishment, to cleanliness and proper exercise, and

abstinence from narcotics, the "destroyer" would generally "pass by," for lack of power over the human system.—*Deseret News.*

RECESSIONAL.

[In this time when the nation is overjoyed with the establishment of peace, Rudyard Kipling's beautiful hymn is appropriate.]

God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen.

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